THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

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AN EPITOME OF A SERMON.

"*So he drove out the man, and he placed at the east of the garden of Eden, cherubims and a flaming sword, which turned every way, to keep the way of the tree of life.*"—Gen. 3. 24.

(*Concluded from page* 26.)

2. We are to show what is signified by the *Serpent*.

It may seem somewhat incongruous to make the *serpent* a distinct particular in this place, inasmuch as there is no specification of the serpent in our text. But when it is recollected that it was by his insinuations and intrigues, that "the mother of all living" was led to the commission of transgression, and was consequently driven from the garden, together with Adam, who was also a partaker in disobedience—when it is further considered that this *serpent* is a very distinguished character in the narrative of which our text is a part; it will doubtless be considered admissible, if not highly necessary, to speak particularly of the serpent.

The serpent is a striking representation of *wisdom*. When the Son of God sent forth his twelve disciples to preach, and to perform cures in his name, he said unto them, "Behold I send you forth as sheep in the midst of wolves; be ye therefore *wise* as *serpents*," but he was careful to add, "and harmless as doves." St. Matt. 10. 16. "And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent; now the Magicians of Egypt, they also did in like manner with their enchantments; for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Ex. 7. 10. 11. 12. By the rod and serpent of Aaron, we may understand the divine *power* and *wisdom* manifested through Aaron; and by the rods and serpents of the Egyptian magicians, we may understand, the *power* and *wisdom* of earthly minded men, which cometh to nought when put in competition with *divine* power and wisdom. That there is a worldly wisdom which is brought to nought by the infinite wisdom of God, may be seen by reference to 1 Cor. 2. 6. "Howbeit we speak *wisdom* among them that are perfect: yet not the wisdom of this *world*, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden *wisdom*, which God ordained before the world began." In the above quoted passage, divine wisdom is contrasted with the wisdom of worldly minded men; the one having been represented by the serpent or rod of Aaron, and the other by the rods of the Egyptian magicians which became serpents, and were swallowed up by Aaron's rod. The same subject is again represented in the following scriptures: Num. 21. 6. 9. "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." "And Moses made a *serpent* of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." These two different kinds of wisdom are most clearly pointed out by the Apostle James, chapter 3. verses 15, to 17. "*If* ye have bitter envying and strife in your hearts, glory not and lie not against the truth: this *wisdom* descendeth not from above, but is *earthly*, *sensual*, *devilish*: for where envying and strife is, there is confusion and every evil work. But the *wisdom* that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without *partiality*, and without hypocrisy." The *serpents* produced by the transformation of the rods of the Egyptian magicians—the fiery serpents which tormented and destroyed the Israelites in the wilderness, and the wisdom that the Apostle James says is "not from above," all represent *earthly* mindedness and the *frailty of human nature*. This is the serpent or wisdom from beneath, which led our primitive parents astray from the garden of innocence and moral purity: this is the cause of the influence of all temptation, and the productive source of human mise-

ry; this is the *serpent* or *adversary* which is at hand: therefore, O man! "*Keep thy heart with all diligence, for out of it are the issues of life.*" Prov. 4. 2. 3. See also St. James, chap. 1, verses 13. 14. 15. The above construction, so rational in itself, corresponds with the scripture account of the serpent and the grovelling pursuits of that wisdom which is from beneath, Isa. 65. 25. "And dust shall be the serpent's meat."—If, in the original constitution of man, there had been no *liability* to sin—if his nature had been holy and pure as the immaculate angels of the divine presence—if such had been the pristine state of man, not all the *serpents* in creation—not all the *devils* in superstition's thickly peopled *hell*, could ever have shaken their allegiance to their Creator; for a being who is not *liable* to commit sin; cannot sin, and a being who is perfectly *holy*, has no temptation within himself, and no external temptation can possibly gain access to his heart.

3. We are to show what is meant by the *tree* of *life*.

There can be no rational doubt but that the tree of life has been the same, through all ages of the world. The tree of life standing "in the midst of the *garden*" of moral purity, is clearly pointed out in the following scriptures, St. John 6. 33. "For the bread of God is he which cometh down from Heaven, and giveth life unto the world:" verse 48, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." Verse 63, "It is the spirit that quickeneth; the flesh profiteth nothing: the *words* that I speak unto you, they are spirit, and they are life." I. Cor. 10. 17. "For we being many are one bread, and one body: for we are all partakers of that one bread." Rev. 2. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 22. 1. 2. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb—in the midst of the street of it, and on either side of the river, was there the *tree* of *life* which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The doctrine of life and salvation, the bread of Heaven which giveth spiritual blessings to a world of *sinners*, "the words of *eternal* life" spoken by the Saviour of the human race, are emphatically represented by the *tree* of *life*, and afford a never-failing fountain of consolation to man, by giving him an antepast of the immortal—the unalloyed felicity of Heaven.

4. We are to show what is understood by the *cherubims* holding a flaming sword.

By the cherubims holding the flaming sword, we conceive, should be understood the glorious *ministration* of death and condemnation. 2. Cor. 3. 6. 7. "Who also hath made us able ministers of the New Testament: not of the letter, but of the spirit: for the *letter killeth*, but the spirit giveth life: but if the *ministration of death*, written and engraven in stones, was *glorious*, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance," &c. The two cherubims hold one sword—the two cherubims represent the *law* and the *prophets* which hold the flaming sword of vengeance against the transgressor. This construction of our subject is further confirmed by reference to the fact that the use of the flaming sword was to "keep the way of the tree of life," lest man "put forth his hand and take of the tree of life, and eat, and live forever." But perhaps it may be inquired, why may not man put forth his hand, take of the tree of life, eat, and live forever? Answer—because "we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and *all the world* may become *guilty* before God: therefore, by the deeds of the law there shall *no flesh* be justified in his sight: for by the law is the knowledge of sin."—Rom. 3. 19. 20. The positiveness of the above language, and the universality of its application are in accordance with the opinion that moral death, the consequence of sin, is *sure*, and that there is no reprieve from just condemnation when sin has been committed. Hence the "flaming sword turns *every* way to keep the way of the tree of life." If it were the design of God from all eternity, that the ministration of death and damnation should hold in *endless* bondage, the victims of its power, and that the cherubims to all futurity should hold a flaming sword of vengeance against the transgressor; in what manner could any mortal escape the most awful doom which imagination can conceive? Or how could an *endless* dispensation be done away and be succeeded by another still more

glorious dispensation? The cherubims, viz. the *law* and the *prophets* hold the "flaming sword" of eternal justice, and administer tribulation and anguish, woe and death—condemnation and misery, unto every child of disobedience, and upon the whole guilty world of mankind; and were this ministration of death strictly *interminable*, it would necessarily involve the human race in endless despair. But this ministration of death is to be *abolished*, and by the infinite and all prevailing wisdom of God, another and a more glorious dispensation—even the ministration of the *spirit*, shall succeed, and by its resplendant glory eclipse the glory of the former, even as the brightness of the brightest star is eclipsed by the far more glorious blaze of the triumphant king of day. 2. Cor. 3. 7—11. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the *ministration of righteousness* exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

5th and lastly. We are to show that Moses, in making the sanctuary, represented the new covenant by two cherubims over the mercy seat, without a sword.

This representation we find recorded in Ex. 25. 17—22. "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two *cherubims* of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; towards the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony, that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give in commandment unto the children of Israel.' Upon the two ends of the *mercy seat* are two cherubims with outstretched wings with their faces towards each other; but they hold no flaming *sword*. How beautiful a representation of the glorious dispensation of God's boundless mercy is here given! The outstretched wings of the cherubims denote that they are ever ready to fly abroad and spread the glorious tidings of divine mercy throughout the world.—Their covering the mercy seat with their wings—their not holding a sword—and their looking one towards another, all signify their perfect union in the dispensation of salvation and the ministration of spiritual life. Above the mercy-seat—between the two cherubims, the Lord promised to meet and commune with Moses concerning all things given him in commandment.

How indiscribably grand and glorious is this similitude! Though our Father in heaven has always beheld the great wickedness of man—though he has established a glorious ministration of death and with the sword of eternal justice drives every transgressor from the *garden* of purity and innocence—yet He has not designed the never ending continuance of a dispensation of wrath and misery. He has ordained the abolition of the ministration of death, and the establishment of a far more glorious dispensation in which he communicates salvation to our fallen race. All the works of God exhibit harmony and order. While the *wisdom* of this world is brought to nought, and the heathen rage like the waves of the sea—the pure, peaceable, merciful and impartial wisdom of our Creator carries regularly on the great system of infinite goodness, grace and salvation. Instead of beholding the flaming sword of endless vengeance to drive our helpless souls to regions of woe—instead of the awful thunders and denunciations of Sinai, by faith we behold the Almighty on a throne of boundless mercy, condescending to commune with and save a sinful world.—*The* Messenger of the covenant has appeared—the song of salvation and divine peace has been sung by the angels of heaven—the cherubims of God's presence with outstretched wings proclaim the

countless blessings of the salvation of God. Frail, sinful, trembling, miserable mortals! Listen, O listen to the spirit-inspiring, soul-reviving, life-restoring language of the angels of the infinite mercy of our common Father in heaven—"FEAR NOT, *for behold I bring you good tidings of great joy, which shall be to* ALL PEOPLE! St. Luke 2. 10.—May the Father of all mercies add his blessing, through our Lord and Saviour Jesus Christ. AMEN.

HERALD OF SALVATION.

SATURDAY, MAY 22, 1824.

[FOR THE HERALD.]

MR. EDITOR,

Though I am by no means unfriendly to the doctrine of the Restitution of all things, yet there is a certatn passage of scripture found in Rev. 22. 11. which I am at present unable to reconcile with that idea. It reads thus. "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Now it is generally believed that this has reference to the general judgment, at which time, the states both of the righteous and the wicked will be unalterably fixed: and I must confess I am unable to understand it, in any other sense. But as it is possible I may be mistaken, and as I wish to avail myself of all the information possible upon this subject, your remarks will be very thankfully received by C.

Lowville April 20 1824.

REMARKS.

We are very happy to learn that our correspondent is by no means "*unfriendly* to the doctrine of the restitution of all things"—for in this case we are not laboring to confute the erroneous opinions of one whose prejudices and malignity of disposition cause him to *desire* the final misery of his fellow creatures.

C. says, "now it is *generally* believed that this has REFERENCE to the general judgment, at which time the states, both of the *righteous* and the *wicked* will be unalterably fixed," &c. We offer the following considerations: First, the *general opinion* of mankind is no evidence of truth. —Secondly, before it can be consistent to say that a passage has *reference* to a general judgment according to popular opinion, it is indispensably necessary to prove that such judgment is revealed in the word of God; this we do not hesitate to say can never be done. Thirdly, there is a most monstrous absurdity in the supposition that the *righteous* and the *wicked* will be separated and their states "unalterably fixed," when at the same time it is universally acknowledged that all, without exception, are, or have been *wicked*. Fourthly, the idea of *endless* rewards for virtue, and *endless* punishments for vice, is both unreasonable and unscriptural.

The difficulty arises from the misapplication of this passage to a *future* and *unalterable* state of being, when in fact there is not the least intimation in the passage or its connexion, that it has any reference whatever to a future state of existence.

When, with a prophetic eye, the Revelator had beheld that time, in which "there shall be no more curse," verse 3. —when he had been informed that "these sayings are faithful and true," or that this long predicted period should surely arrive—he was then instructed to "seal not the sayings of the prophecy of this book: *for the time is at hand.*" The *time* which was at hand, was evidently the *commencement*, and not the *completion* of the grand events predicted: for *hundreds* and *hundreds* of years have already passed away since these words were pronounced; therefore the supposition that the language used in the 11th verse should have reference to the popular notion of a general judgment in a future world, denies the truth of the language contained in the 10th verse—because the general judgment, so called was not *then* "*at hand*," or an event soon to occur. "He that is unjust let him be unjust still," &c. How long? Answer, till Jesus shall come "to give to every man according as his works shall be. If it be contended that the *coming* of Christ there spoken of, had reference to a period yet future, we have the reply in the 16th chapter of St. Matth. 27. 28. "For the son of man shall come in the glory of his father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death, *till* they see the son of man coming in his kingdom." Those who "do his commandments, have right to the tree of life, and enter in through the gates into the city"---are all those whose faith works by love and purifies the heart, and have already entered into the kingdom of Christ *in this world*. "Without," i. e. without

this kingdom, are all kinds of evil-workers. These are not yet brought into the kingdom of righteousness, but to say they never will be prepared for, and brought into this kingdom, is to deny the plainest scripture testimony; it is to "add unto the things written in this book." Let such remember that "God shall add unto him the plagues that are written in this book."

[FOR THE HERALD.]

Since it is expected that I shall agree with the Editor, touching the subject of a former communication, or give a reason why I do not, I will state some objections to his views that occur to me, and as briefly as may be consistent with perspicuity.

Human ingenuity has been exhausted in fruitless attempts to reconcile the existence of evil, with the character of a God of infinite, and universal perfections. The pious of early ages, who were without revelation, resorted to absurd fables, and the impious of latter times, far less wise, have had recourse to atheism, to obviate the difficulties that the subject presents. The attributes of Deity, are in that degree beyond our comprehension; that it becomes us to be well advised, before we admit our deductions to be conclusive on momentous subjects; especially when opposed to strong evidence. The Editor seems to be confident, that he has proved by the force of reasoning, that punishment is good to the sufferer of it. The mode of reasoning however by which it is done, it is conceived, would prove quite as clearly, that sin could exist. In imitation of the Editors reasoning, for instance, we will say, that if God permits evil at all, he must design that it should do those on whom it is visited good, or that it should do them an injury, &c. Now if it be admitted, that there was a time when all things were good, and consequently no evil in existence, to say that it was then introduced to promote good, would be a glaring solecism; for if evil is made use of as an agent to remove evil, it must of necessity be where it previously existed. If it should be objected to this position, that a temporary existence of evil would enlarge the sources of good, and thus ultimately be productive of it, (which by the by would be allowing evil to exist, if it be the want of good) we may say, that if God be infinitely benevolent, he would desire the greatest possible good; if omniscient he would devise the best means to promote it; and if omnipotent he would exert his energies to carry those means into effect. Enough has been said, to shew the futility of attempting to pry into the unrevealed counsels of God, for they are secured against all impertinent attempts to scan them by their profundity; and must remain so, till it shall please him to whom they belong, to reveal them.

Whether the state of a sinner while suffering the penalty of his sins, is more eligible than that of uprightness, is of no importance; but the conclusion that his condition is on the whole more eligible, seems to be irresistable, except we admit that there is an intermediate state, between the commission of the sin, and the punishment of it, in which the sinner suffers "the sting of guilt, and the pang of sorrow." A state of that description, might be justly represented, by the simile of a gangrened limb; the amputation of which answering to the punishment; though the case would have but little regard to consistency. The punishment that Universalists talk of, is so little understood, generally, that it is hazardous to predicate any thing of it: some think that it is mostly theoretical. It is true it appears very tremendous on paper, but if the whole of it is exhibited in this world, those that are obnoxious to the vengeance of eternal fire, may suffer the whole amount of it, before they are sensible of having received any part of it; and others may be tormented day and night, for ever and ever, in such a manner and space of time, as to be of but little inconvenience to them.

Although I may lower myself in the Editor's estimation, I cannot agree with him, that the expression which he terms "most unguarded," was exceptionable in any point of view. If there is no gratification attending the commission of crimes, either in the way of anticipation, or fruition, it could not exist, at least on principles that metaphysical writers generally agree in, regarding the active powers of man. An action that promises no gratification, could not be done pursuant to a stronger motive, than to remain inert; it could only be a blind exertion of the animal powers, in which the rational faculties could have no concurrence. The scripture certainly states, that "there is no peace to the wicked," but I am not aware that it says that there is no gratification to them, when they commit crime. In turn, permit me to ask a question; does not the drunkard &c..

feel a gratification in the midst of his iniquity, and that too, so great as to stifle all feeling of compunction? Whether the human mind is so constituted, as to admit the commission of crime, "without a pang of sorrow, without the sting of guilt," would be a nice question to decide; but the scripture speaks of some whose conscience is seared as with a hot iron: such we may safely conclude, do it with but little expense to their feelings.

The Editor affirms, that his correspondent is beside himself, but on very questionable authority. His language was obliquely quoted in my communication, as follows, "they cannot be so forgiven any sin as to prevent their receiving the good intended for them." The sentence was continued in my language, "meaning their punishment, which is to say, they cannot be forgiven at all." My meaning was, that an exercise of any description toward a sinner after he had been punished as much as he deserved, was not forgiveness of the sins for which he suffered, according to the legitimate use of language. Now if the Editor, with the little assistance that this afforded him, has by transposing his language, made out no matter how absurd a conclusion, it could not be less preposterous to infer from it any thing, that regards the state of my rational faculties.

The similitude of pardoning the criminal, after the term of his confinement has expired, having been pronounced good so far as it is in point, it may be worth an attempt to show that it is so throughout It may seem presumptuous to say that a man is entitled to spiritual happiness, under any circumstances, as an orderly man is to the blessings of society; but the man who loves God with all his heart, and serves him with all his energies, must be happy, agreeably to the nature and fitness of things. It is hard to conceive that spiritual blessings can be bestowed on man, but in and through reconciliation to God. If the sinner at the expiration of his punishment, is wanting in this point, in what does the good of it consist? Or if he is reconciled, how does he stand in need of forgiveness? Or if punishment produces reconciliation, and a state of reconciliation is forgiveness, then punishment and reconciliation are inseparably connected, which leaves no occasion for the exercise of forgiveness. Or if that blessing is bestowed subsequently upon him, it is a sovereign act of God, with which his punishment has no more connexion, than man's original gift of uprightness had. ZUINGLUS.

*** A reply to the above, will be given hereafter.

☞ For the first communication of "*Zuinglus*" with remarks, see Vol. 1, No. 21.

[FOR THE HERALD.]

Of late, I to a conference went,
To hear a student lecture,
Who's thought to be a very Saint,
Acquainted well with scripture.

Not so reputed, however, because he has ever anxiously perused the sacred oracles, for divine wisdom, as for hidden treasure; but, because he has, with pious partiality and passive devotedness to sectarian prosolytism, urged on by that fervid spirit of enthusiastic zeal which spurns the dictates of erring reason and depraved understanding---perseveringly studied, pondered over and committed to memory, the pleasant inconsistencies, and anathamatizing dogmas of school-taught Sermonisers and orthodox expositors, from *Calvin's Institutes*, down to *Dr. Dwight's system of Divinity*.

He talk'd of hell as if he'd been
Conversant in that region—
Had travell'd ev'ry street and lane,
Improving his religion.

And after introducing, and very feelingly and delightfully commenting on, the parable of Dives and Lazarus—

He said that heaven was situate,
Upon hell's borders nearly,
Enabling those in either state,
To see the others clearly.

And by way of illustrating the happy effects and consequences of such juxta-position,

He said God's glory did require
A portion of his creatures,
To welter in eternal fire
For having such vile natures.

Beauty and deformity can never be fully seen—good and evil duly realized—nor happiness and misery adequately known or advantageously exhibited, only as contrasted the one with its opposite; therefore, without perfect misery, no perfect happiness; without endless hell, no endless heaven. And as to our vile natures, we were in the loins of Adam when he committed original sin, participated in it, of which we were *then* conscious—there-

fore sinned in him and fell with him, and thereby subjected ourselves "to all the miseries of this life, and the pains of hell forever."

He told us that the constant view
Of hell, did much contribute
To happify the chosen few,
And justice to exhibit.

And on the other hand, he said,
To those in hell who languish,
The joys of heaven are all displayed,
To aggravate their anguish.

A father has two sons, equally opposed to his authority, and equally irreclaimable. Nothing short of his controuling power can subject them to his will. This power, with perfect impartiality and equal good will, he exercises with respect to the one, and leaves the other, a victim to his own obstinacy. On the reclaimed favorite, he bestows all the blessings of paternal love and affection; and his fidelity is incalculably enhanced by beholding his abandoned and disinherited *brother*, in the deepest possible wretchedness and misery--emaciated with famine, writhing in agony, and wailing in despair--doomed to be continually contrasting his own wretched and miserable estate, with that of his happy and favored brother, while the just and inflexible father derives equal pleasure and satisfaction from beholding one, as the other.

In short, he did exhort us well,
To work out our salvation;
For though decreed to endless hell,
We might escape damnation.

The decrees respecting the elect and non-elect, although fixed in the councils of eternity, are still dependent for their fulfilment on the volitions of the creature, these volitions being good or evil, according to the application or non-application of "*the irresistibiilty of divine grace.*" Although God worketh all things after the counsel of his own will, and "will have all men to be saved and come to the knowledge of the truth," yet their salvation depends on the use of means, which they may or may not attend to, as they may or may not be visited by this *irresistible grace*, this being entirely the work of the Holy Spirit, in which the creature has no possible agency, (except by way of *opposition.*)

Although our saviour came into the world to destroy both the works of the devil, and him that hath the power of death—that is, the devil; yet this was not absolutely accomplished, but was left contingent on the will of the creature, who cannot, without the all-conquering influence of *irresistible grace*, will otherwise than to oppose, and ultimately to frustrate this gracious design; and this influence may never be granted—*therefore*, he may, if he will, escape endless misery by his own act. And whether he will, depends not on himself; yet he must be holden responsible for the result. V.

SPRING.—How beautiful is creation, and how wise and beneficent are the works of Providence! Well may we make this exclamation at the present season—when the bright orb of day darts his glorious rays upon the earth, dispelling the damps and fogs of winter, and resuscitating animated nature. There is nothing to which the life of man has been compared more aptly than to that of the seasons—their various changes of heat and cold—of storm and calm, resembling his tumultuous life. At one time his imagination is dark and gloomy—passion rankles in his breast—and while he is on the verge of venting its malignant influence, some kindly passion rises in opposition and quells the threatening storm.

Were we to take the seasons, and their operation upon nature for our guide, it would be well for us. To prepare at one time of life for another, so that when the winter of old age should come upon us, we would not be left desolate. Much preparation is necessary to make that dreary season comfortable, when the vanities of the world cease to please, and when the most of our former associates are slumbering in the dust. Some think it is not worth while to prepare for the uncertain event of old age; this they will regret, should they arrive at it. At any rate, the practice of virtue cannot injure them—and it is equally commendable at all ages.—*Phil. Gaz.*

NOTICE

The Black River Branch of the Western Association of Universalists in the State of New York, will meet on the last Wednesday in June and the first day of July next, in the Village of Brownville.

This meeting was adjourned to meet on the *fourth* Wednesday and Thursday in June next—but for many important reasons it becomes necessary to postpone it

until the *last* Wednesday in June and the Thursday following.

POETRY.

(*From the Christian Intelligencer.*)

PITY.

How lovely in the arch of heaven,
  Appears you sinking orb of light,
As darting through the shades of even,
  It gilds the rising shades of night!
Yet brighter, fairer, shines the tear
That trickles o'er misfortune's bier.

Sweet is the murmer of the gale,
  That whispers through the summer grove;
Soft is the tone of friendship's tale,
  And softer still the voice of love;
Yet softer far the tears that flow
To mourn—to soothe anothers woe.

Is there a spark in earthly mould
  Fraught with one ray of heav'nly fire?
Does man one trait of virtue hold,
  Which even angels must admire?
That spark is pity's radiant glow;
That trait, the tear for other's woe!

To sink in nature's last decay,
  Without a friend to mourn the fall—
To mark its embers die away,
Deplor'd by none—unwept by all—
This, this is sorrow's darkest hour,
Where tempests beat, and thunders roar.

Take wealth—I know its paltry worth;
  Take honor—it will pass away;
Take power—I scorn the bounded earth;
  Take pomp—its trapplings soon decay;
But spare me, grant me Pity's tear
To soothe my woe, and mourn my bier.

SPRING.

WRITTEN IN MAY—BY W. RAY.

Look through creation and behold.
  The wonders of Almighty pow'r;
Eternal Wisdom's works unfold,
  In ev'ry leaf—in ev'ry flow'r;
There is a God, all good, all wise,
The very meanest insect cries.

Seasons revolving in their spheres,
  A thousand rural beauties bring,
But loveliest of the group appears,
  The green dress'd beauty, charming Spring,
The music of whose morning voice,
Bids all the sons of earth rejoice.

Winter is death—when Nature mourns
  To see her offspring lifeless lie;
Summer and Autumn weep by turns,
  To see their children droop and die;
But Spring revives their hopes again,
And breathes new life through ev'ry vein.

How emblematic of that day,
  The glorious resurrection morn,
When deck'd in brighter robes than *May*,
  In robes that angel hosts adorn,
The soul redeem'd shall burst its tomb,
And in immortal glory bloom.

PEACE ON EARTH, AND SALVATION FROM SIN.

Great God of peace! enthron'd above,
  Kind source of pure compassion!
Now fill the world with peace and love;
  Diffuse thy great Salvation.

No more let cannons, swords and spears,
  Fill earth with dire confusion,—
Destruction, horror, grief, and tears,
  The fruits of mad delusion.

True love to God, and love to man,
  With pure serene affection,
Fulfil the glorious gospel plan,
  Insure divine protection.

Great Prince of Peace! descend and reign,
  Redeeming ev'ry nation;
Abolish war, and guilt, and pain,
  Throughout this vast creation. K.

Extract from Parson Wayland's Sermon.

"You may assist [in the conversation of the world] by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. We pray you to use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your *love* to the crucified Redeemer."

If this is not the full recognition of the doctrine that the *love of the Saviour* is tested by the amount of money given—and if that is not to the full the very essence of the Popish doctrine, and the very means by which the "Man of Sin" acquired riches and temporal power, we claim to have no knowledge on the subject.—*American Eagle.*

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